The Inquirer

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THE RESURRECTION — FACT AND MEANING

THE central doctrine of the traditional Christian Church is not an easy one. For, as to whether there was a factual Resurrection or not, hardly depends upon the evidence. That could convince no one unless conviction had already been determined by certain needs and inherited beliefs. But it is as well to understand the evidence, because it might point to truths beyond itself that may be as relevant to man's plight in the twentieth century as they were in the first.

A glance at the evidence is given in the report on "Doctrine in the Church of England", published in 1938. The report was the result of some fifteen years' work by twenty-five representative scholars of the Church of England, including two laymen. The chairman of these collaborators, after the first two years, was William Temple, later Archbishop of Canterbury.

That the report was likely to confirm what was generally believed in the Church of England was to be expected, otherwise none of the men would have been on the Commission, and certainly would not have been eminent ecclesiastics and laymen of the Anglican Church.

But when all allowance has been made for a point of view, which is to be expected anyhow, the members of the Commission were as likely to arrive at as intelligent an interpretation of the relationship between the Bible (the source of evidence) and doctrine, as a score or so of men anywhere else.

And if the question is asked, what can a trained intelligent group of men make of the relation between the Bible and doctrine?, the answer could be the Commission's report. With the added proviso that the compilers were members of the Church of England with their minds made up, and reasonably so, upon certain important theological doctrines.

The Ascension

The Commission disagreed upon some matters. They disagreed—thereby expressing certain well-known tensions within the Church of England—upon the Virgin Birth and the Empty Tomb (the belief that the body of Christ literally left its burial place). But they were all agreed upon one reported event. There was no literal Ascension of Christ into heaven.

"Whatever may have been the nature of the event underlying these narratives" (says the report), "and whatever its relation to the Resurrection, its physical features are to be interpreted symbolically since they are closely related to the conception of heaven as a place locally fixed beyond the sky."

Now this is important. It is important in relation to the doctrine of the Resurrection. For it is almost forgotten in the emotion of the doctrine that certain other events are as essential to it as the central theme itself. First of all, Christ had to be buried, which is a physical act. Then he had to Ascend, which is not a physical act. And the Ascension within the meaning of the doctrine is absolutely essential. For the Resurrection is not an affirmation that the disciples saw, or thought they saw, the spirit, ghost, or apparition of Christ after his death. This, in relation to the doctrine, is nothing at all.

The Resurrection is the belief that in a majestic and inexplicable way Jesus joined his Father after death as no other created being could ever join the Father. He is the Risen Lord—as the report states affirmatively and with passion; he becomes, in the doctrine of Trinity, literally one with God; he can be prayed to, or be called upon in prayer, or be asked to act as a mediator between man and God. And this is not symbolic; it must be literally believed or else what becomes of traditional Christian prayer?

The Ascension cannot be pushed easily out of the way without creating major difficulties in the orthodox interpretation of the Resurrection.

Yet most intelligent-Protestants, and in a Catholic way many Catholics, would agree with the Commission. They would wish to correct the evidence. They do not believe, as the author of the Gospel according to St. Luke believed, that an apparition, spirit, or ghost of Jesus, led the apostles through the streets of Jerusalem (the evidence is vague but can only mean that), "until they were over against Bethany", and there "he lifted up his hands, and blessed them. And it came to pass whilst he blessed, he parted from them, and was carried up into heaven".

There can be no denying the intended detail of that. The author would not have known what was meant by the word "symbolically". He literally believed what he wrote. And the Commission corrects him. As indeed they must, and as millions of other intelligent men do today.

Correcting the Evidence

They correct the literal belief in the Ascension and consequently they correct the doctrine of the Resurrection as held until modern times. There was no Ascension. Consequently there was no witnessed joining of Christ with God. It all belongs to a realm of belief not necessarily connected with the supposed historical evidence, for when that conflicts with what modern men believe then the

Commission, as representative of sober modern men, corrects it.

The Commission was obviously looking beyond the evidence, and trying to find some truth in the doctrine of the Resurrection, not necessarily supported by it.

And it must be assumed that according to the mental needs and world-outlook of the author of Luke, two thousand years ago, he was doing the same thing. He and no one else saw what he claimed to see. In his own way and in his own time he was looking beyond what he said was fact. He felt no absurdity in inventing fact, because in his own way and in his own time he was trying to say, there is much beyond this.

If all this is reasonable as an explanation, what then can be meant by the Christian doctrine of the Resurrection for those who wish it to belong to their own time? An attempted answer to this question will be given next week.

THE GOOD MEMBER

By Bruce Findlow

HISTORIANS tell us that those original congregations which ultimately became Unitarian, came into independent life one by one and for a long time did little planning for the future because they expected to disband when the need for their separation from the Church had passed. Is it because of such origins that we have always lacked a "theory of the congregation" which is generally accepted among Unitarians and gives form and meaning to their church life?

In this mid-century period of introspection we hear frequent references to the need for more "churchmanship" or better "laymanship" but those who make these appeals are not able to relate them to any commonly accepted traditions about the congregation. In any event, neither of these terms will set us on fire; "churchmanship" means little to those who worship in chapels, and "laymanship" has irritating connations for some and seems to set the minister further apart than he or his people want or will allow. Moreover, these terms mean so many different things to those who use them. Better churchmanship or laymanship has been used to mean one or more of such things as deeper piety, more dignified ritual, closer denominational polity, more business efficiency in church life, more active loyalty in district affairs, more generous giving, better attendance at services; and various local-particular desires such as less talking before the service, more interest in the literature table, or just a basic willingness to advertise the faith.

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But if all this diversity discourages effective and corporate action at present it does also bring out in many places the wish and the need for clearer definition of what we mean by church membership. If one word, raised to the magical level of a slogan, can save us it may well be this word "membership". If two words can serve us better than one they may be "meaningful membership". That phrase carries undertones of wakefulness, awareness, activity, knowledge, effectiveness and, I hope, pride. One has a vision of the ideal Unitarian. His membership means so much to him that he is up to his ears in the life and work of his church and of the movement. He is so obviously glad to be a Unitarian member that his children are clamouring impatiently to be allowed to join also instead of drifting off into some other church which has a better youth club or a scout troop or more people or just more acceptance in the community. There are, of course, a certain number of Unitarians whose membership is as meaningful as this but they are the exception rather than the rule.

A survey of our membership today might indicate that of every one hundred Unitarian church members about thirty are habitual non-attenders and therefore passive members by choice or circumstances. Of the remaining seventy, perhaps fifty take part in other activities as well as the services, of that fifty about twenty share in the management of the church over a period of years, of that twenty half do it because "somebody has to" and the remaining ten are full of active enthusiasm for their own church. Perhaps five of that enthusiastic ten extend their interest to District and General Assembly affairs.

In some of our devotional material religion is summed up as to know, love, and serve God. I hope it will not cheapen the thought to suggest that similarly, meaningful membership can be summarized as to know, love and serve one's church and movement.

We need to know, for example, the true nature of our own church and its practical place in the local situation. We need to know our own District Association, its role and the nature of its activities. We need to know also just what the G.A. is and what it can and cannot do. And to be good members we need to know the layman's part in church life and the minister's part; and, above all the fact that our church is meant to be a public institution at the service of the community, and not a private club or secret society. This knowing is something more than having an opinion resting on a minimum of information.

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But knowing is not enough. We also need to care for, to love, to value the church and movement of which we are members. To value church life as a whole, if not in every part; to value the wider communion of District and Assembly meetings; to value and care about the privileges and responsibilities which belong to lay people; and to value the work of the minister you have called, even if he does not happen to be the best and most completely equipped minister that Unitarianism has produced.

Knowing and caring about these things should lead to the third element of good membership; the doing or giving or serving. The good member will give of his presence, his time, his wealth, his thought and his particular skills and knowledge in the day-to-day work of his church. He will live a good life in the world and be glad to be known there as a Unitarian, he will be proud of his church and express his pride, he will be loyal when it is in difficulties, he will do what he can in the wider movement, he will always be trying to introduce his church to other people; in a word, he will be active in the measure of his knowledge of and love for his church.

A good deal of this is written or implied in *A Manual of Church Membership* (The Lindsey Press); but in every one hundred Unitarians is it fifteen or twenty who have read those fifty-two pages? Moreover, the *Manual* assumes that our churches live in a static situation, all enjoying a broad uniformity of experience and circumstances and a general measure of theological agreement. At this crisis in our fortunes many will find these assumptions repellant or unreal. When we are ready to try systematically to develop more fully the meaning of Unitarian membership and thus bring to full effectiveness the splendid human material already present in our churches an up-to-date *Second Reader on Membership* will be both a necessary and useful aid. By all means let us go forward together with the aim of trying to increase the size of the house by 1962 but let us also find time and will and knowledge to treat the dry rot already developing in the foundations.

ANOTHER GOOD YEAR—II.

By Margaret Barr

(The conclusion of Miss Barr's article. The first part was printed in the March 7 issue.)

HAVING got these youngsters safely through the stage for which my school was designed, the question then arose, "What next?" There is as yet no rural Post Basic School for Khasis, the only existing one being in Shillong. But to send village adolescents to school in Shillong or even Jowai (which is rapidly developing a town appearance and mentality) is to spoil them for village life, as my many years' experience of

educational work in Shillong showed all too clearly, and it will be a long time yet, I imagine, before anything in the nature of the Cambridgeshire village colleges will emerge hereabouts. Yet the whole be-all and end-all of my school is to turn out a succession of village children, still rural-minded because unspoilt to town life, yet with educational qualifications adequate to enable them to secure posts in one or other of the many branches of rural development work for which as yet the Government is finding the utmost difficulty to find officers, since all those with enough education are town dwellers unwilling to live and work in the villages.

With this end in view I have decided to take my children on to the Post Basic or High School stage and have also accepted two new boys who are at the same stage as my top class, both from villages where there are no facilities for High School education. This, of course, necessitates some help with the teaching. Even last year it was almost more than I could manage to teach every subject except Khasi to two classes at different stages, in addition to all the administrative and supervision work that falls to my lot. It is, therefore, with great joy and gratitude that I can report that the General Assembly and the Unitarian Service Committee of Canada have agreed to share the cost of appointing a Khasi assistant when a suitable person appears, which I hope will be during the next few weeks. I had hoped to kill two birds with one stone by securing as assistant a young Unitarian matriculate or graduate with whom I could also study for the lay-preachers' or lay-ministers' course and so train him for work in the churches. But it looks as though this will have to wait for at least another year as by far the most suitable person for that training is at present in Shillong part-way through his university course which neither he nor I am willing to interrupt. He conducted one of the services at the annual meetings of the churches at Jowai at the end of January and impressed me very favourably by the dignity and reverence of his manner of doing so.

The last thing I want to mention as having added greatly to the happiness of last year, is the visit of the Rev. Mabel Beames who was with us from October, 1957, to August, 1958. She won the hearts of all and helped me very materially by teaching several of the children to use the knitting machine and typewriter and by tidying up my office and showing me some systematic methods of office management—a matter which, till her coming, had been a deep, dark mystery to me. She also taught us a number of new songs and hymns which we often sing and are always known as "Kong Mabel's". Thank you very much, Kong Mabel.

DOES CLASS MATTER?

By E. W. Martin

A SERIES of programmes concerned with the problem of class consciousness, appeared fairly recently on television. It was then made clear that class consciousness is deeply rooted in the British mind, and that it is itself a source not only of embarrassment to some people, but of confusion also.

Perhaps the best way to get rid of confusion is to consider the fact of class: and one of the classic studies—which has recently been translated into English by Claire Delavenay—is *The Psychology of Social Class*, by M. Halbwachs (Heinemann, 16s.). It is a book that adorns an admirable series of volumes on sociological themes under the general editorship of Donald Gunn MacRae.

Halbwachs himself was born in Rheims in 1877, and his present book gives a fair idea of his immense range and knowledge. His main concern is with the needs of urban society, and in order to lend balance to his book, he begins by considering the individualism of peasant classes before passing on to his main theme, which is a consideration of the factor of class in an urban and industrial environment.

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Merchants, like craftsmen, were used to traditional methods and it was only economic necessity which forced them to change. Men labour nowadays not for any spiritual reason, but generally in order to make money and to use work as an end and a symbol. Weber argued that it was the Protestant religion which stimulated, if it did not create, the capitalist spirit. The commercial classes in Britain slowly learned social lessons, and one was that of expediency. There were some things that a citizen might do, others that he could not do without offering offence to the general will.

The working classes and the middle classes in towns, as in the country, tended to behave according to the standards of their own neighbourhood. Religion, patriotism, politics, and class became as collective representations of that communal will. So class began to harden into something very real as division of labour increased. To read this book by Maurice Halbwachs is to see the fact of class quite clearly. He goes very deeply into the matter, but his work is not one that the general reader need shy away from. It is not heavily annotated, and it does not employ so much of the jargon that tends to make some sociological writing a trifle dull. Halbwachs touches on the effects of religion on class, and indicates that there is the closed or static religion of a sect or group, and the open religion of the spirit. Against the light of the latter, all the ice of class is likely to melt away, in so far as it can melt in any society that has the human capacity to err.

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Another volume which deserves mention because it bears on one aspect of our class situation in Britain is *The Black-coated Worker*, by David Lockwood (Allen & Unwin, 21s.). Dr. Lockwood says in his preface that his book is part of the long-term research into social class which is being carried on at the London School of Economics in association with other studies conducted in other lands.

This work is neatly divided into six parts, beginning with a study of the old counting house and going on to assess in separate chapters the market, work, and status situation of the modern office, the importance of trade unionism, and the general effect of these separate influences on the white-collared worker.

Dr. Lockwood states that there are many gaps in the available information about the blackcoated worker, the man who spends his working life in an office. But his study does relate particularly to the general problem of class consciousness. He proves that it matters a great deal and that people are much influenced by a wide variety of class feeling.

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Manual workers and clerks are generally both propertyless, contractual workers, but the clerk has tended to separate himself from the ranks of the working class, especially in relation to trade union matters. Dr. Lockwood suggests that "any study of class consciousness must take into account actual differences in the market situation of property-less groups". Class feelings are certainly bound up with income and opportunity. The clerk had certain advantages over the manual worker in the past, but it does seem that these advantages are now far less. Security in his job was one of these advantages, and that still holds good in many offices.

Dr. Lockwood says that many of the former bases of the clerk's prestige have now been undermined, so that the line between the clerk and the manual worker is much less distinct. It has been urged by some thinkers that clerks developed a "false" class consciousness. That is, they overestimated a little the importance of their status. But there is now evidence to show that many of the old attitudes are being modified and people are beginning to take a different view of the importance of manual labour in relation to office work.

Death

We regret having to report on going to press the death of Principal J. D. Jones, of Carmarthen College. It took place suddenly on Thursday, March 12.

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings
Mill Hill Chapel - Leeds

(except where otherwise stated)

Tuesday, April 7th to Friday, April 10th

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 7

2.30 P.M. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING.
4.00 P.M. INFORMAL RECEPTION.
7.30 P.M. ANNIVERSARY SERVICE.
Preacher: REV. W. WADDINGTON, B.A., B.D.

WEDNESDAY, APRIL 8

10.00 A.M. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING (Oxford Place Chapel).
1.45 P.M. ANNUAL BUSINESS MEETING CONTINUED.
3.50 P.M. MINISTERS' PENSION AND INSURANCE FUND TRIENNIAL MEETING.
7.30 P.M. RECEPTION BY THE LORD MAYOR AND LADY MAYORESS OF LEEDS (City Hall) (for Ministers and Delegates only).

THURSDAY, APRIL 9

10.00 A.M. COMMUNION SERVICE.
Preacher: REV. E. B. SHORT, B.Sc.
11.15 A.M. ESSEX HALL LECTURE.
"Mass Communications and the Spirit of Man."
REV. C. O. RHODES, M.A., Secretary and Director of the Modern Churchman's Union.
2.00 P.M. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union and Men's League, and Ministers' Meeting).
5.30 P.M. UNION FOR SOCIAL SERVICE ANNUAL MEETING.
"Community Problems in New Housing Areas."
7.30 P.M. EVENING MEETING (Oxford Place).
"Unitarians Face the Future."
Chairman: DR. J. KIPLING.
Speakers: MR. M. DAVIES.
MISS E. J. KIELTY, B.A.
REV. A. B. DOWNING, M.A., B.D.

FRIDAY, APRIL 10

10.00 A.M. CONFERENCE. "The Churches and Social Service."
Speaker: REV. A. PEACOCK.
12 NOON CLOSING ADDRESS. "Ours the Victory."
REV. J. M. THOMAS, M.A.

Resolutions at the Annual Business Meeting

In addition to routine resolutions, the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing with the name of the Seconder.

Council Resolution

OPENING OF ESSEX HALL: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches regards it as a matter of sincere congratulation that on a site consecrated by 185 years of noble memories there has now arisen a new home for the General Assembly and the Sunday School Association and feels confident that this event marks the beginning of a new era of progress for liberal religion in this country".

Council Resolution

FOR THE BETTER USE OF OUR MINISTERIAL RESOURCES: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches, conscious of the gravity of the situation which prevails by reason of an acute shortage of ministers and our inability at present to pay really adequate stipends, calls upon the whole movement to face the realities of the position and to accept the lead of the Assembly by:

(i) Recognizing that ministers are the servants of the whole movement rather than of the individual church; and, therefore,

(ii) That the time has come when a resolute attempt must be made to devise a scheme of joint and/or group ministries, thus enabling our ministerial resources to be used to greater advantage over a larger number of churches than at present; and

(iii) It urges all District Associations to call special meetings to consider ways and means of ensuring within their own areas, and if necessary by co-operation with a neighbouring Association, that all congregations receive as full a measure of ministerial oversight as possible by means of joint or group ministries;

(iv) It further urges the Ministerial Fellowship also to consider how best its members can help to this desired end. Finally, it urges

(v) That the Ministry Committee and the Grant-aiding bodies be instructed to implement the policy of grouping as opportunity arises".

Council Resolution

STIPENDS: "This Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches welcomes the Report of the Stipends Sub-Committee and adopts its recommendations as follows:

"*Stipends*: That the following Scale of MINIMUM stipends and Increments be adopted as the General Assembly Target from January, 1960:

	Up to 5 years in the Ministry £	*Over 5 years* £
1960	440	525
1961	460	550
1962	480	575
1963	500	600
1964	—	625

"Thus after the transitional period a minister will, at the outset of his first ministry, receive at least £500 per annum, which will rise by annual increments of £25 to £625 after five years, thereafter progressing by minimum annual increments of £15 to at least £700 per annum, which will be reached after the tenth year after entering the ministry.

"All the above-mentioned stipends shall have in addition manse (rent and rates free), one-half National Insurance contributions, contribution to M.P. and I.F., telephone rental and expense allowance.

"These figures are regarded as MINIMUM ADEQUATE STIPENDS and should not be taken as ceilings. Therefore, it is urged that before 1969, say in 1967, a further review of the position shall be made and a recommendation placed before the Annual Meeting of the Assembly.

"*Grant-aiding Bodies*:

(i) That the Sustentation Fund and the Grants and Extension Committee should be merged for the purpose of making grants to stipends. It is suggested that the Grants and Extension Committee deal with all grants, care being taken to ensure that the income of the Sustentation Fund is used only in accordance with the conditions of the Trust.

(ii) That Annual Grants to stipends shall be made on a diminishing scale with reductions after the first two years.

(iii) That at the discretion of the grant-aiding bodies, one of the conditions on which stipend grants are made shall be the adoption by the grant-aided congregation of the Simplex Envelope Scheme.

(iv) That in order to enable grants to be made exceeding the normal figure to certain congregations not at present able to pay the prevailing scale of Minimum Adequate Stipends, a Fund shall be raised to be used solely for stipend-aid and be expended over a certain number of years. The exact amount required can best be ascertained by the Finance and Administration Committee.

"*General*: It is urged that the Assembly intensify the campaign to persuade all congregations to adopt the Simplex Envelope Scheme. In this connection, congregations which are not prepared to help themselves by adopting this scheme should be informed frankly that they cannot expect to receive grants in aid of repairs and redecorations unless they do so".

JOHN KELTY, *Secretary*.

Essex Hall, Essex Street, W.C.2.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Top People

SIR,—Perhaps perversely, I found in the *Sunday Express* "Beliefs by which we live" article of September 14 a suggestion that Top People take Unitarianism, and that you, too, can exert disproportionate influence if. . . . I was, therefore, disturbed to observe Mr. Goring (issue of February 21) approving a recitation of the names "Florence Nightingale, John Pounds", etc., as the perfect answer to the question, "Have (the Unitarians) . . . produced a Livingstone, a William Carey, a John Wesley?". The perfect answer I do not, of course, know, but, without disrespect to Dr. Wood (who was quoted) the proper answer is surely that the question is misconceived.

We all recognize that the adherence of the eminent and the remarkable is irrelevant to the evaluation of a belief, yet from the inclusion of the name of Schweitzer it seems that, in fact, it was a list of *adherents* that Dr. Wood was putting in evidence. But even on the narrower ground as to the admirable whom the Unitarian Church has produced, this sort of list is not really of assistance. All churches (all movements) have produced their saints. The misery, cruelty and licence of Italy in the fifteenth and sixteenth centuries produced the men who made the Renaissance.

I am not suggesting, of course, that there are not genuine arguments derived from "character influence", but that is not quite the same thing, and these usually impress most when we see them worked out in the lives of the unassuming whom we know. It is the emphasis on these Lives of Great Men about which we (uniquely?) sing at our services which is so disconcerting. The ambition suggested in that hymn is not very noble in itself: it becomes almost pernicious if we begin to congratulate ourselves on our vicarious footprints in the sands of time.—Yours,

Scunthorpe. *P. J. Adams.*

Liberal Realism Again

SIR,—I started with astonishment at the recent reference to Paul Tillich in an *Inquirer* article. Have British Unitarians at last discovered him? I thought: but it was an article by an American, and critical. However, it is good to see this material appearing. It raises the most vital issue in theology today—the nature of grace.

Mr. Holmes wants to know whether Professor Tillich's confrontation of man with the "abyss of meaninglessness" refers to a universal, or potentially universal, condition; and he implies that Tillich, and other Europeans, think this way purely as a result of their unfortunate experiences in the past half-century. People in other parts of the world (Americans?), being in a socially healthier situation, can still see life in terms of Bergson and Whitehead.

It is possible to give an entirely contradictory analysis to say that events of recent years in Europe have not created a new theology, but have revealed the true basis of theology at all times, in their shattering of the humanist romanticism of the nineteenth century. Meaninglessness, the threat to one's being, the ultimately tragic nature of life, these have always been there, but liberal theology has concealed them rather than confronted them. It has offered a self-satisfied but finally unconvincing idealist formula to those who crave working answers to their anxieties. The rickety optimism of the present-day American outlook is well suited to this "healthy-minded religion". The difficulties of European Unitarians derive largely from the fact that, by and large, they profess the same theology, but unfortunately cannot believe in it. What a howling mockery of the ministry are these suggestions from lay Unitarians as to what sermons they will have preached to them?)

The point of real substance in liberal religion now is whether it is indissolubly bound to a doctrine that is "usually optimistic, stressing all that is good and beautiful in life", as one worshipper put it, or whether it can look on integrity.

For my part, what Unitarianism needs to jolt it out of its near-secularism is a signal consciousness of the reality of the grace of God. It cannot have this while it persists in fashioning God after its own image—a tailor-made God to suit every type of escapism; this is the real apostasy.

Rather let us be courageously honest about life, recognize its depths, and fear not to descend into them. "When my soul fainted within me, I remembered the Lord." Would a whale perhaps have been a better symbol for our Advance Campaign?—Yours,

Kendal. *Tom Wardle.*

Aldermaston March

SIR,—I am sure many Unitarians desire to make a public witness against the making, testing, storing, and use of nuclear weapons. Many who do not necessarily accept the complete pacifist position would want to share in such public testimony.

May I, through the courtesy of your columns, draw attention to the march which is being organized by the Campaign for Nuclear Disarmament (whose sponsors are distinguished men and women of the highest eminence in every department of our national life). This march starts from the Atomic Weapons Research Establishment, Aldermaston, on Good Friday, and ends in Hyde Park, London, on Easter Monday. It is being supported by people of every point of view, from Quakers, who are against all war, to experts like Commander Sir Stephen King-Hall, who oppose nuclear weapons from considerations of strategy.

Would it not be good if a contingent of Unitarians and Free Christians, under their own chosen and appropriate banner, took part in this march?

Some persons, unable for various reasons to make the whole pilgrimage, are planning to join the march on Easter Monday morning—at Turnham Green. Others, able to undertake only the final stage of the march, will join in from the Albert Memorial, Kensington, at noon on Easter Monday.—Yours,

Harold Steele.

The Mount House, Happy Valley, Great Malvern, Worcs.

Subsidizing Denominationalism

SIR,—Mr. John Hinkins, of Leeds, recently asked who was to represent to the Minister of Education the views of the nine-tenths of the population who do not want denominational teaching in the schools—or what is more likely, are so apathetic on the question that they are too lazy to demand representation.

The fact is that on religious teaching the most ardent Socialist can be, and often is, the boon companion of the most diehard Tory. The Church is one foundation and where its interests are affected politicians who are keen Anglicans or Roman Catholics cease to be politicians and unite as churchmen. Anyone who remembers the defeat of Trevelyan's education reforms of 1929 by his own Labour Party votes, on this very same religious issue, will appreciate that until the free churches unite in the same way —irrespective of political party affinities, no Minister of Education will dare to make denominational bodies pay for their own propaganda.

To do Mr. R. A. Butler, M.P., justice, he did his best in his 1944 Act. I happen to know from fairly close contact with the Ministry during the period Mr. Butler was in office that he was less concerned with the particular brand of religion to be taught in the schools than he was that the school buildings should be fit places to teach in.

I haven't the space in a short letter to detail the conditions under which Mr. Butler compromised with the churches, but the compromise was contingent upon them providing school buildings no less favourable in amenities than those provided by local authorities, and in one of the six sections of the Act devoted to religious teaching provision is made that controlled schools should pass to the Education Authority if the managers found themselves unable or unwilling to meet half the costs of alterations and improvements to bring them up to standard.

If Mr. Hinkins wants more details, he will find some of them in my book, *Education for a New Society*, which he should be able to obtain from his local library.

All I need say now is that, up to 1947, over 90 per cent of the non-provided schools had been built before 1902—the year of the Balfour Education Act—and quite apart from the gross injustice of using public money for denominational teaching, the injustice becomes intolerable when huge capital expenditure is involved on antiquated and very often unsanitary and unhealthy school buildings.

I hope—at least—that the forthcoming General Assembly will offer its protest against increased grants. If the churches cannot comply with the 1944 Act respecting their own financial obligations, the schools should be handed over to the Local Authorities.—Yours,

Hawicke, Sussex. *Ernest Green.*

"The Sermon"

SIR,—In reading the comments upon sermons in your issue of March 7, I thought the gentleman who found Unitarian sermons in his church to consist of 90 per cent attacks on Orthodoxy and the remaining 10 per cent as effusions on Hebrew times or Thomas Paine, etc., as particularly unfortunate, yet it is nice to know that he is now a "very happy" member of the Church of England and reads *The Inquirer*. After a fairly long life, during which I have listened to many sermons, orthodox and otherwise, and during my earlier years tried my mind, as a layman, at making a few of my own, I think that for carefully knit sermons of intellectual and spiritual value Unitarianism can hold its own in any company.—Yours,

South Norwood, London. *J. G. Richardson.*

The Minister

SIR,—We have been told that the writer of the article "Is Your Minister Really Necessary" in the Youth Supplement in a recent issue has a degree in law and a certificate in social science, but all that is really irrelevant. What we do need to know before we give the article further consideration is the quantity and quality of experience of Unitarian churches and ministers out of which her curious views are derived. Given that information, I would know better whether to contest or ignore the fourteen points in the article, which seem to me to be of doubtful truth or wisdom. After all, sir, if I sent you an article on, say, intelligence tests for Welsh-speaking children, you would want to know if I knew anything about the matter before you would publish it!—Yours,

Edinburgh. *Bruce Findlow.*

Someone Will Always Help

SIR,—I am most grateful for the voluminous appreciation of my modest note on Burns and Fysche Palmer. As soon as it was in print I saw, and pointed out to a visitor, my slipshod mistake in transferring Palmer's trial from the Circuit Court of Justiciary to the High Court. I thought to send you a correction, but reflected that there must be some of your readers who, in their charity, would be delighted to save me the trouble. I am glad it so turned out.—Yours,

Aberdeen. *Wallace B. Taverner.*

NEWS FROM THE NORTH

From A Northern Correspondent

Men's League in Manchester

On Saturday afternoon, March 7, the Unitarian Men's League held a one-day school in the Unitarian College at Victoria Park, Manchester. Rev. Arthur J. Long, who is well known to *Inquirer* readers through his knowledge-packed articles under the heading of "Faith and Understanding", addressed the meeting on the subject of "Making Our Faith Count". His message was very valuable in the light of inspiration and encouragement to go "Forward Together" and act the part of an independent missionary by learning from others by doing, and teaching others by being. Mr. Long concerned himself with putting over Paul's message to the Colossians when he says, "... That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (ch. I, v. 10). His talk was highly stimulating to all present in their daily witness of the faith which they profess and in their quest for 30,000 Unitarians by 1962.

After tea, Mr. Harold Varley, M.Sc., F.R.I.C., gave a provoking and rewarding talk to the twenty-five men present on "Nuclear Weapons". Mr. Varley is a member of Cross Street Unitarian Chapel, Manchester; he is a chemist and an old student of Manchester University. He spoke on the effects of the H-bomb and similar weapons on mankind. After his lecture Mr. Varley was besieged by questions and arguments from his hearers.

Manchester Lay Preachers' Union

Immediately before the Men's League Meeting, the Manchester District Association of Lay Preachers held its Annual General Meeting in the College. Principal Kenworthy took the chair while the Rev. T. W. Roberts gave his annual reports as Secretary, Treasurer, and Clerk. It was interesting to hear Mr. Roberts' report of the progress of the branch since he took over from Mr. Piper, ten years ago. In 1949 there was £50 in the treasury and during the past decade the branch has given £900 away to various Unitarian organizations and societies, and still has a balance to date of £250. Over the same period lay preachers have conducted nearly 1,800 services—an average of 180 services per year. It was also reported that the monies paid to lay preachers for their expenses in travelling—the only recompense they realize—worked out over the average of 1,800 services at 1s. 9½d. per service.

*

In the Northern News column of *The Inquirer* for February 28, it was stated that Mr. Peter Jones, at present a student at U.C.M., had become lay pastor at Macclesfield early in February. Mr. Jones does not commence his pastorate until June.

Cairo Street Celebrations

On February 22 the Unitarian congregation of Cairo Street Church, Warrington, celebrated its 297th anniversary. Rev. John Gill, of Wythenshawe, conducted the services in the morning and evening, whilst the minister of Cairo Street, the Rev. Eric Wild, conducted the services at Wythenshawe. It is interesting to note that these two ministers were room-mates together at Unitarian College, Manchester, during the period 1946-1951. Two hundred and ninety-seven years of established Unitarianism, practised by a worshipping congregation of people at Cairo Street, Warrington, must mean that this was one of the first dissenting chapels to be opened after the ejection of 1662. The celebrations of 1962 will coincide with Warrington tri-centenary—a mighty long time to think about.

Holiday-Making at Hucklow

The North comes into the news again this year with the first attempt to hold a family conference week at Great Hucklow, in the heart of the Pennine Chain, in Derbyshire. During the first week of August (1-8) the holiday homes at Hucklow are to be employed for a *family* conference. The idea behind the project is that at the Annual General Meeting of the General Assembly (to be held this year at Leeds) nobody ever really gets a chance to meet anybody. There are so many things to do and say that one just does not have the time to spare for group discussion—not even enough time (so it has been said) to write down the name and address of some newly-made friend. The family-cum-conference to be held this year as a second get-together, will give Unitarians everywhere the golden opportunity of "meeting together as one household of faith". This is the chance for Mum and Dad who can bring the children along knowing they will be taken care of and being assured of an enjoyable holiday—beautiful, clean country air, fun, food, and fellowship—what more could one possibly want? This pioneer holiday is, perhaps, the answer to an age-old craving: the chance of getting down to some serious discussion and plenty of time left over for rambling, resting, and reading.

Any further information can be obtained from: Rev. John Gill, 32 Garlands Road, Wythenshawe, Manchester 23.

South Wales Unitarian Society

The Rt. Hon. J. Chuter Ede, M.P., paid a visit to Cardiganshire over the week-end, February 21-23, as President of the G.A. He addressed a public meeting at Aberystwyth on the Saturday, speaking on "Modern Problems" with Rev. J. Corsan Davies presiding. On the following Sunday he gave two addresses—one at Pantydefaid, with Revs. J. Marles Thomas and J. Aubrey Martin assisting in the service, and in the evening in Brondeifi Lampeter at a Public and Civic Service with Revs. T. O. Williams, D. Jacob Davies and Vaughan Owen taking the devotions. His visit was greatly appreciated.

*

The Rev. T. Oswald Williams, M.A., Lampeter, has been appointed Mayor of the Borough of Lampeter. During his long years of service in Civic capacities this is the fourth time that this honour has been conferred upon him. A few years ago he was granted the "Freedom of the Borough". This, in addition to the other posts of authority he holds under the Cardiganshire County and Education Authority, brings much honour to Welsh Unitarianism.

*

On February 17-18, Rev. Vaughan Owen, who was a Bursar, was inducted to the ministry of Capelgynon and Cribyn. The Ordination was performed by the Rev. T. O. Williams. The service at Cribyn on the 17th, was presided over by Rev. I. Islon Jones, and the sermon delivered by Rev. Aubrey Martin. Revs. D. Jacob Davies and J. Marles Thomas preached at the Ordination Meetings the following day at Capelgynon.

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 22, 1959

ABERDEEN, Unitarian Church, Shiprow Street, 11 and 6, Rev. W. B. Tavener
ABERYSTWYTH, New Street, Meeting House, 11, Mr. D. C. Rendall
ALTRINCHAM, Dunham Road Chapel, 11, Rev. Elsworth R. Vallance, 6.30, Mr. W. McMillan
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Armour
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BIRKBECK GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. G. E. Prentice
BILLINGHURST, Free Church, High Street, 11, Mr. D. Skelton
BRADFORD, Unitarian Church, Bankorough Road, 6.30 (March 29) Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. E. Shirvell Price
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. A. Benton
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. Gordon Stuart
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOLTON, Walmsley, 1.15, and Halliwell Road, 6.30, Rev. Joyce Hazlehurst
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 1.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Miller
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bartlett
BRISTOL, Oakfield Road, 11, Rev. A. H. Bartlett, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Byng
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. Rhys Jones
CHATHAM, The Church of the Great Compassion, Hastwood Hill, 3, Mr. John Pickston
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 10.30, Sunday School, 11 and 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Miss Mottram, 6.30, Mr. Wyn Roberts
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
CHESTNUT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
CHICHESTER, Great Meeting House, Hotchpool Road, 11 and 6.30, Rev. F. H. Morris
CHIPPING, Free Christian Church, Smith Street, 6.30, Supply
CHIPPENHAM, Unitarian Church, Hartridge Street, 11 and 6.30, Mrs. M. R. Dickin
CHURTON, Free Christian Church, Wellington Road, 11, Rev. J. P. Cobbe
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotton
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. T. Gregory
DEVIZES, Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Dr. A. D. Belden
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whitehead
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. R. Samuel Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Knutson
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Wadsworth
DUNDEE, Unitarian Church, 73 Constitution Road, 11, Rev. G. D. Firth
EDMONDSON, St. Mark's Church, Castle Terrace, 11, Mr. K. D. O'Rorke, 6.30, Women's League Service
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Mayne-Kaye
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Miss Kareena Gordonska, 6.30, Devotional
GLOSSOP, Pikedow Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Chorlel
GLOUCESTER, Barton Street, 3, Rev. J. M. Quinn
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nevin Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Pryce
HALIFAX, Northgate End, 3, Rev. H. A. Goss
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORNSEA, Wesleyan Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. H. A. Goss
HULL, Park Street Church (Unitarian), 6.30, Rev. Dermot Peers
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Elston W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11, Rev. Leonard Mason, 6.30, Supply
LEWES, Westgate Chapel, 11, Rev. Jeffrey Gittins
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kenworthy
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Thomas
LIVERPOOL, Gateacre Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Enos Morris
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley R. Bevan, 6.30, Rev. C. A. Piper
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Supply
LIVERPOOL, Hope Street, 6.30, Rev. S. R. Bevan
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. R. B. Shaw
LONDON, Ball Street, Edgware Road, 6, Rev. Wilfred M. Lloyd
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. R. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Gustave Spiers
LONDON, Finsbury Park, Upper Lane, 6.30, Rev. T. R. Dalton
LONDON, Gordon Street, Bishop Lane, 11, Rev. Dermot Bevington, 6.30, Rev. K. C. Tebbutt
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Grimwade (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dermot P. Muir
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Tebbutt
LONDON, Hind High Road, 11, Rev. T. F. Dalton, 6.30, Rev. A. Peacock
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Pite
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Pite
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. John Kirtley
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Dr. Dermot Tebbutt
LONDON, Mansfield Street Church, Barnet Green, 6.30, Rev. John Kirtley
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Wilfred M. Lloyd
LONDON, Stamford, New River Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. Wainwright
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. D. Skelton
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MADSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. W. H. Warbrod
MANCHESTER, Cross Street Chapel, 10.45, Rev. A. W. Vallance, 6.30, Principal Rev. F. Kenworthy
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. Maurice Bowden, 6.30, Rev. J. Gill
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warbrod
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. A. W. Vallance
MANCHESTER, Renshaw Street Mission, 6.30, Pastor D. Mills
MANCHESTER, Stand Chapel, Whitefield (March 29), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Withraham Road, Cheetham-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, P. B. Godfrey
MANSFIELD, Old Meeting House, 10.45, Rev. Kenneth Sherratt, 6.30, Rev. Leonard Mason
MAPPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MARKINGTON, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Mr. K. Cranby
MORETONHAMPSTEAD, 3, and Newton Abbot, 6.30, Rev. C. G. Tozer
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storrs
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 11, Mr. G. Wellingdon
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. Gordon Balam, 6.30, Mr. J. Woodhouse
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Mr. E. E. Lane
OLDHAM, Lord Street Chapel, 10.45, Rev. T. E. Nuttall, 6.30, Rev. M. Roscoe
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kerkley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Stubbs
PRESTON, Unitarian Chapel Street, 6.30, Rev. W. Stephenson
RINGWOOD, Hants., The Meeting House, 6.30, Rev. Francis Terry
RIVINGTON CHAPEL, Nr. Horwich, Lancs., 3, Rev. R. T. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips
SALE, Ashbrook Road, 11, Rev. R. L. Hopkin
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD (Attercliffe), 6.30, Mr. P. Fairhurst
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorrell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11, Rev. A. H. Lewis, 6.30, Mr. E. Whiteley
SOWERBY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whittaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. Herbert Chartres
SOUTHEND-ON-SEA, Dunlop Road, 6.30, Mr. D. Green
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Mr. W. Glover
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Unitarian Church, High Street, 6.30, Rev. I. Baker Short (also 11, First Sunday in the month)
SWANSEA, Pentard Free Christian Meeting House, 11, Rev. I. Baker Short
TAUNTON, Swanson Hall Road, 10.45, Student, 6.30, Rev. D. C. Dale
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Miller
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. Kimber
THORNBURY, Unitarian Church, 10.45 and 6, Rev. Alec L. Fisher
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WELLING, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Dr. S. J. Kennett
WELSHPOOL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
WESTON, Flowergate, 2.30, Rev. G. W. Parkinson
WEYMOUTH, Down Row, 10.45, Rev. A. R. Dowding, Stinsford, 6.30, No Service
WHITBY, St. Sepulchre Chapel, 6.30, Women's League
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour Broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. Fredenburgh, 132 Blake Street, Maylands, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15. Rev. D. W. Bowman, Marrie Telephone LX 5523
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grant Alley, Melbourne, C.1. Minister: Rev. W. Butterworth. Meetings as advertised.
SYDNEY COMMUNITY CHURCH, Austin Road, Seaford (Vic.), 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Butterworth

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jewson
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell, Road, 11 and 7, Mr. M. J. Wilson
WELLINGTON, Service suspended — Enquiries — Mrs. Wayte, Tel. 46-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School: 7 Service, Rev. Maurice C. Barton

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THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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TEL.: EUS. 7594 Editorial: EUS. 2913

Stand: On Youth Sunday (March 1) at evening service at Stand Chapel, young people replaced both minister and choir. The service was worked out by young people on the theme of the last verse of hymn 141, and conducted in a way worthy of any trained minister by Susan Bridge. The sermon, prepared and delivered by Martin West, was a clear and strong call for a simple love of God as the mainstay of the life of the Chapel and School. Any theist would rejoice to hear such conviction from the coming generation. And after the service, a lively annual meeting of the Stand branch of the U.Y.P.L. was attended with interest by several potential members. The branch membership of twenty included the Secretary of the Hucklow Homes Management Committee, the Editor of "The Young Unitarian", the Secretary of the U.Y.P.L. Publications Committee, a member of the R.E.Y.D. Sunday School Work Sub-Committee and a Scoutmaster. The congregation at Stand rejoice in the blessing of active, worshipping youth in their midst.

Mrs. A. F. Twining

Pendleton Unitarian Church has lost a much-loved member with the death of Mrs. Ann Fitcroft Twining, who died at the age of 81 on March 3. She was one of the Broughton family of Bolton, and became a very faithful member of the Pendleton Church, ready to sing in the choir, support the Women's League, and bring up her family in the atmosphere of the church and its institutions. Her loyalty was not rewarded by outward prosperity, for she had to face many of the misfortunes of Job. Of her four children, two boys and two girls, the youngest, a boy, died in childhood, and her elder daughter died at the age of 24. Her husband died in early middle life. Then she herself fell a victim to arthritis and soon became extremely lame, and was crippled for the rest of her life. But she bore her afflictions with great patience and was an example of courage and cheerfulness to her many friends. Her last years were spent in the household of her daughter and son-in-law, Mr. and Mrs. G. Ashworth, who became known to many Unitarians outside Pendleton in their Y.P.L. days. Her remains were interred in the family grave at Monton, the Rev. A. W. Vallance officiating.

Miscellaneous

Many Unitarians have been or are vegetarians. Information on this way of living, free from slaughter and its associations, gladly sent to others interested. Free literature on request from Secretary, London Vegetarian Society, 53 Marloes Road, Kensington, London, W.8.

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Thanks

Rev. J. Reece Walker and daughter desire to express sincere thanks for the messages of sympathy sent to them regarding their recent bereavement.

SIR,—London District Unitarianism has recently suffered two serious losses in the deaths of Mrs. C. Severs and Mrs. A. A. Tayler. As a life-long friend to whom their memory is dear, I should like to be permitted to pay my personal tribute to them both.

I first met Mrs. Severs over forty years ago, when, a shy young stranger, I attended a service at Lewes. Her gracious smile and warm welcome proved to be the beginning of a friendship which deepened as the years passed.

More than thirty years ago, Mrs. Tayler asked me to undertake the editing of a booklet of children's prayers which was to be published by the Women's League. That was the start of my League work, and Mrs. Tayler's encouragement, both then and later, helped to give me the confidence I needed.

Both Mrs. Severs and Mrs. Tayler served our League as National President, and they both worked for our churches with unremitting loyalty until advancing years curtailed their activities. Their many friends remember with gratitude these inspiring personalities, so different, yet so alike in their unfailing enthusiasm for our movement.—Yours,

Ilford. *Marjory G. Mitchell.*

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